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517 (*dhabi*) and generally lead a lazy gossiping life, fattening themselves
224 on fresh *leben*, camel's milk and dates. Should the tribe be at war,
262 then of course this utopian existence is at once changed, and the tribe
722 moves from ground to ground, concentrated closely and prepared
for all eventualities. The Badawin's wonderful methods for obtaining
[202] and passing on news, especially of an alarming nature, now come
into play. If danger is in the air, he knows it days and even weeks
before, and takes necessary precautions. It almost seems as if he were
able to smell danger. Then he gets out his rifle and burnishes it and
622 assembles his cartridges. The shaikh now, of course, leads the tribe on
its march to fresh grazing and selects every site for the tribal camp.
His word is law when the safety of the community is at stake.

THE INFLUENCE OF THE SHAIKH AND HOW IT IS MAINTAINED

622 No tribal shaikh holds his position simply because his father was
157 the shaikh before him. In other words, the shaikhship does not neces-
183 sarily pass from father to eldest son. It does, however, remain in the
family, whether it be the shaikhship of a tribal section or that of all-
paramount shaikh, the leader of the whole tribe. For instance, the
shaikh of the Mutair tribe must always be chosen from the Al Dushan
or royal clan; but the heir apparent who wants to succeed his father
and become shaikh after him must prove:

that he has the necessary courage;
that he has powers of leadership;
that he has *hadh* or luck.

•=777 The Badawin has no use for a man having courage and leadership
622 in plenty if *hadh* is lacking. A lucky general is what the tribesman
157 wants in war, and, still more important, he wants a lucky shaikh in
peace, for to him the whole daily round and welfare of the tribe is
bound up in this word *hadh*. The great Bin Sa'ud, the present Lord
of Sa'udi Arabia, owes his greatness to his having been blessed with
a large quantity of *hadh*, or so says and believes every Badawin of
Arabia. He has other notable attributes, of course, but these cannot
be compared with the all-embracing Luck.

622. The shaikh cannot, on the other hand, say to the tribe that he

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721 renowned warrior will also be coming up against you". The shaikh
726 of the challenged tribe then calls together his warriors and elders and gives them the news of the declaration of war. He then fills a cup of coffee and calls out, "This cup stands for such and such warrior on the other side, who of you will drink it? Who will take him on in single combat?" A local brave who thinks to win his spurs will call out, "I am ready", and the cup is passed to him to drink. Similarly champions are found for every other well-known enemy warrior named as coming up against them.

Eventually when the battle is about to be joined, the opposing champions of each side come out, and after caracolling about and showing off on their horses' paces, will engage in single combat with their opposite numbers.

Háji 'Abdullah Fathil* told me that he saw such an incident among the Dhafir (from whom he took his present wife) some years ago. The Shammar and 'Anizah, like the Dhafir, are also fond of issuing challenges to their enemy to single combat before battle.

CONCENTRATING FOR WAR OR A BIG RAID

622 Firstly it should be remembered that, as I have already explained,
777 though every tribe admits the paramountcy of a certain section or *hamula* of the tribe as the one that always provides the shaikh (such as the Hithlain, Dushan or Suwait), it will only agree to follow that particular shaikh who possesses what they term the necessary "Luck" or "Good Fortune" in war. For instance, the Mutair always followed Faisal al Duwish in the past, because he proved himself times without number to be a "lucky" general. Had he not had this reputation the tribe would have selected another member of the Dushan clan and discarded Faisal.

622 Secondly, the chieftain of a tribe cannot simply send messages to
721 the various sections of the tribe and order them to concentrate preparatory to his leading them on some distant raid or expedition. They would not obey. In practice he sends for the leaders of the tribe and discusses his plans with them in secret for a week, fifteen days or even a month, while the pros and cons of the proposed operations

* Mr. Williamson, the well-known English Muslim intelligence officer of World War I—now residing in Basra.

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meet the tip of the centre finger of the other hand. If this happens, 787
the undertaking will be attended with good luck. If exact contact does not take place, then on no account must the undertaking be carried out. This test is usually made three times.

Authority, Shaikh of Kuwait, 11 August, 1932.

NOTE.—Friday journeys or undertakings are quite legitimate but 777
only after noonday prayer has been performed. Never before.

TO BRING LUCK

When a Badawin eats dates, he throws the stones over his shoulder, believing that each stone so thrown means a camel acquired in a raid

Shaikh of Kuwait, 28th May, 1935.

TO BECOME A GOOD SHOT

If a Badawin wants to become a good shot, the common method 789
is to light a piece of cloth (cotton or wool) made up into a small ball. This as it smoulders is held very close to the right forearm, four inches behind the wrist knuckle bone. The ball should not be alight, but only smouldering, nor must the actual cloth ball be applied to the flesh. The heat of the burning piece of cloth soon raises a large blister about the size of a small matchbox. When this happens the operation is complete and the burning cloth is removed. Later the blister bursts and leaves an oblong raw spot, which in turn when it heals, leaves a scar to the man's dying day. This painful ordeal is considered among the Badawin to insure that the patient becomes a good shot with the rifle.

The present Shaikh of Kuwait had the operation done to him as a young man, and certainly he is a remarkable shot.

TO ACQUIRE COURAGE

Shaikh 'Ali al Khalifah told me on 12th November, 1938, that 828
among certain Badawin it was not uncommon for a man to eat the liver of a wolf to make him brave.